The Bombay Guardian.

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WEEKLY REVIEW.

—A good deal of time and ink seems to be wasted by many of our Indian contemporaries in speculations and vaticinations regarding the coming man for a vacant place. Only last week the *Friend of India* was announcing with a degree of confidence that made the other journals feel their littleness, that Sir Henry Durand was not to be Lieut.-Governor of the Punjaub. Whoever might be he would not be. When lo and behold, out comes the order appointing this very man. And this is but a specimen of what is constantly occurring. The press may be a power, but in India it does not seem to tell very much on the rulers. A word in the *Times* is more to them than all the leaders of the three Presidencies.

—With reference to the large number of casualties occurring in connection with our tanks, we have repeatedly, during the twenty years the *Guardian* has been in existence, pointed out that there would sure to be a large saving of life, if there were a Municipal regulation requiring that every tank should have a rope or chain let down into it and permanently fastened at top. If there had been any appliance of this sort at the Bandora well where two European ladies lost their lives the other night, it is conceivable that one or both might have been recovered before life was extinct. There is a solemn statement in Scripture, He that knoweth to do good and doeth it not, to him it is sin; the principle here stated applies to governing bodies as well as to individuals.

—Among the Companies that collapsed in 1865 was one for laying down tramways in the streets of Bombay. Our streets are hardly wide enough for tramways, but it might be well to have a tramway on the Esplanade connecting the Native town with the Fort and Apollo Bunder. Our omnibuses might then confine themselves to the Native town, and extend their trips to Byculla, Girgaum, and Mazagon. The tramway cars (made on the American plan) and the omnibuses should have a common rate of one anna the mile.

—The *Indian Church Review* has ceased to appear.

—The Vagrancy Act for which we waited so long, has broken down. It can't be worked, is the report. It is one more added to the 'failures' of our Supreme Legislature. "Work-houses are not yet provided, and when they are the expense of dealing with such numbers will be enormous." Well, we do not see it. A simple plan could surely be devised by which those Europeans and Eurasians in Bombay who are now dependent upon Mr. Souter's bounty and upon that of the public, say to the number of 100, might be made to spend their days in work that should bring them in their bread and something more, (no drink.) Doubtless, some outlay for implements and materials and over-sight would be at first required, but a fearful evil would be abated. The gain in prestige alone would be worth much to the Government. We write feelingly on the subject, as there is scarcely an hour in the day when we are not solicited for aid by some able-bodied man, aid which we would be only too happy to give, according to our means, if we had reason to believe that it would really be *aid*, and not the augmenting of the evil. The reference to Mr. Souter does not always dispose of the difficulty, the police allowance being restricted, we believe, to certain classes or nationalities.

—In an article on Baboo Chunder Sen in England, a contemporary expresses the opinion that this 'religious reform' has advanced *almost in spite of the missionaries*. From whom did Chunder Sen receive his knowledge of Christianity, but from missionaries? All that is positive in his system he owes to them. When however be took up the position of the founder of a new religion, denying the elements which Christ himself has declared to be essential to Christianity, they could not of course smile upon his procedure.

—In connection with the above we may mention that the *Indian Mirror*, the Baboo's *Calcutta paper*, speaks of the conversion of a young Hindoo widow and of her baptism by Rev. Mr. Vaughan, in just such language as the most prejudiced Hindoo is accustomed to use. He knows what Hindoo widowhood means, yet so far from having any complacency at the thought of this girl's conversion to Christianity, he speaks of her as a victim fallen into the wiles of an enemy. He thinks this instance 'will give a death-blow to the cause of Native Female Education through the Zenana Mission.'

They that believe the connection with the State to be vital to the Church, will find the following facts excessively stubborn. Since the Disruption, the Free Church of Scotland has built 920 churches, 719 manses, 597 schools, at a cost of £1,667,724, and erected 3 theological colleges at a cost of £53,000; and has devoted altogether to the purposes of religion and education £8,487,773.

There was a meeting in Belgaum the other day, largely attended by Europeans, Native Christians and other Natives, to take farewell of the Rev. W. Beynon who is about to visit Europe after an unbroken residence of forty-five years in this country. An address was presented on behalf of the European residents, by C. F. Shaw Esq., C. S., and another on behalf of the Native community by the Rev. Baba Padamanji of the Free Kirk Mission, who is indebted to Mr. Beynon, we believe, for his first Christian convictions. The addresses speak without exaggeration when they say that Mr. Beynon is esteemed and beloved by all classes that have come in contact with him, and has given full proof of his sincere and disinterested devotion to the welfare of those among whom he has been laboring. He has had many trials in his Mission life, having been many years single-handed in the field; but he has been permitted to see much fruit of his labor, and of the labor of his colleague of former days, the late Rev. J. Taylor, and to welcome new fellow-laborers to the field. Mr. Beynon has lately been suffering from an affection in his eyes, and it is in the hope of obtaining relief from this that he now visits England.

We take the following from a letter received from the Rev. W. Shoolbred, Beawr:

"I am kept rather busy, among other things, with building a large addition to our orphanages. We have about 230 poor orphan children at Beawr now, and there are numbers at the other stations also. Many of them still bear the sad marks of starvation and neglect in almost skeleton frames and chronic diarrhœa which defies the power of medicine to stop it. But the great mass are thriving and beginning to look plump and healthy.

"Things are in general very much improved, although there is still a good deal of destitution and suffering. On the faith that the Public Works Department would keep open works sufficient to give all the able-bodied unemployed enough work to keep them living, all the relief famine works were closed at the end of March. Now, Government, frightened out of its propriety by the deficit, has closed every public work and the poor people are again left without resource. The orphanage building here gives employment to a few, and at our other stations, especially Ajmere and Nusseerabad, the Brethren are supplying work to the most destitute. Near both the above mentioned stations large artificial lakes are being formed which, when completed, will prove a blessing to the surrounding country. But the Brethren there are very much straitened for funds to carry on these works to completion. Our church at home, under the impression that the famine and its evils were past, have almost nothing in the shape of a reserve Famine Fund to fall back on; and unless the Christian residents in India come forward somewhat liberally to aid in the good work, these useful undertakings must be closed at great loss and hundreds of poor people be again left without resource to the miseries of slow starvation. I trust that when an appeal is made to the benevolent in India they will give it a ready and hearty response."

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A HINDOO UTOPIA.

We have been favored with a copy of an English translation of an Essay by Vishnoo Bawa Brahmachari, the Marathi original of which was noticed by us a year or two ago. Our opinion (some may remember) was anything but favorable. It seemed to us that we had seldom seen in print anything more proposterous. The object of the Essay is to point out a very simple plan whereby all the ills that flesh is heir to may

be made to disappear from human society, and the whole earth be filled with righteousness and happiness. A most simple plan, and announced with the most astonishing complacency: "I, Vishnoo Bawa Brahmachari, have composed this Essay with this object in view;" with a tone that seems to say, Here you have your millennium if you wish to take it; I am not responsible for any misery or disorder that exists among men after this.

"Listen, oh ye people! The king of a country should regard the whole of the subjects residing within that country as constituting his own family, and himself as the sole master of that family."

The property of the family is in the hands of the master, so all the property of the country is to be under the absolute control of the monarch. He is to see to the irrigation of their fields and is to gather all the crops into his granaries, from which the people are to take what they require for their maintenance. All the manufactories are to be the king's, and the manufactured goods are to be placed in depôts from which "every one should be allowed to take cloth of any description as might be agreeable to him." So there are to be royal depôts for all ornaments, which the people may take as they like, and exchange when broken. And so on with regard to every thing required in the state, no matter what; the king is to be the purveyor. He is to arrange all marriages also, and if the marriages do not turn out well, the male may take another wife, the female another husband. When children are five years old, the king takes charge of them and educates them. "There should be no necessity for any Courts of Justice." "Dearths and famines should be dead words, not worth any consideration, every one's worldly desires being fulfilled." The king is to see that men worship God according to *his* ideas of fitness, and in order that he may have right ideas on the subject, the Bawa gives him a form of prayer which he is to teach the people. This prayer is directed to Parameshwar, the Supreme, "who appears to be the very universe of which their bodies form a part." We give one sentenee of this prayer:

"Do Thou, therefore, oh, 'Parmeshwar,' who art full of knowledge, consider me to be a 'Jiva' encircled with 'Adnyan Prakruti,' and do Thou be pleased to give me the good 'Sahajananda Sumatwa' immediately preceding the 'Vishama Bhawa,' or what is generally understood as 'I am One;" a form of self-consciousness, which can be numbered, and which is the 'Vishama' itself, and two, three, and so on, *ad infinitum*, are the sums total of that 'Vishama' number one, so long as I live and after."

It seems inconceivable that any sane person should need to have pointed out to him that to realize a Utopia of this kind you require, 1. A sovereign who is disinterestedness itself, having a prodigious intellect and untiring zeal, utterly unsusceptible of temptation in any form, and certain to continue so; 2. That he shall never die until just such another is ready to take his place; 3. That all his officers from the highest to the lowest, shall be as proof against temptation, as superior to all earthly frailty as himself; 4. That all the subjects, men, women and children, shall be utterly free from covetousness, no man desiring to have more than his neighbour or to work less than his neighbour, should be free from ambition, should all be everlastingly unanimous in the conviction that whatever the king does is right; 5. that not one of them shall ever fancy himself a Brahmachari Bawa competent to propound new theories. Whenever the husband wants to put away his wife, she shall want to be put away.

Supposing the writer to be in his senses, we must say that we never met with a more surprising ignorance of man than is displayed throughout this Essay. The Bawa has been living for many years in the heart of Bombay, and yet imagines that all men need in order to turn into beings of angelic disinterestedness, is that they should read his Essay. In 1857 thousands in Bombay were disposed to look to the Bawa as a champion of the Hindoo faith and to rally around him when he engaged in discussions at the seaside with Missionaries and Native preachers. Afterwards he published a book on the Vedic religion for which he claimed inspiration. We believe he has since lost very much of the influence he then enjoyed. He is an example, we think, of the way the study of the Hindu Shastras tends to degrade and confuse the intellect, and make it difficult for a man to reason rightly on any subject. Wherever we open this book, the ideas seem to be those of a man in a state of delirium.

It is a matter of some surprise that this book has found a translator. It has been translated "by desire of the author," by Capt. A. Phelps, Deputy Assistant Commissary General, Aden, whose name figures along with that of the Brahmachari on the title-page. We cannot say that we think highly of the translation. The English is defective, as may be seen from our extracts; and the pages are strown with Marathi words, for which a Glossary is provided at the end. This glossary is not very correct. *Dasyutwa*, (this word is a corruption of *Dasya*) means not *knavishness, thievishness*, but simply *servitude*.

The Bawa at one time read the Bible, but he read it with a single aim in view, to find out difficulties, discrepancies, arguments to be employed in rebutting the missionary. If he had read it with a humble desire to do justice to it, he would have seen the true explanation of the miseries and disorders of society, in the alienation of man from God, in the authority which sin has attained over all his powers. It is not that men have stumbled upon an imperfect policy, a faulty system of political economy, but they are in a state of *moral* ruin and need a Divine Recoverer. He would have seen that God in his mercy has interposed to provide man with a means of redemption, and that there is a bright and a glorious future for those who embrace it. He would have seen that the kingdoms of this world are destined to pass away and be succeeded by the kingdom of our Lord and Saviour Jesus Christ, the subjects of which shall be bound to the Sovereign by the most precious of all ties, namely, the gratitude inspired by the love shown in his death for them upon the cross. Their King is not a mere man like themselves, but is divine, having infinite wisdom and power. The same spirit that animated him to give himself a sacrifice for them, animates them and causes each to seek the happiness of all, and all to seek the happiness of each. Their Head is infallible, known of all to be such. One will is to all; no man counteth anything his own. While all are servants, all are kings. This is the New Jerusalem which cometh down from God out of heaven, having the glory of God; this is the bride of the Lamb. This is that scheme for the salvation of society which God began to show to man immediately after the fall. Men reject and despise, it; they turn from one device of their own to another; but the world's deliverance from the bondage of corruption cannot possibly be achieved, until, despairing of all else, men come to God as broken-hearted sinners through Jesus Christ, and allow him to save them and elevate them and bless them in his way.

THE SECOND ADVENT. XVI.

They lived and reigned with Christ a thousand years. (Rev. xx. 4.)

We have adduced the fact that the language of the Apocalypse is essentially symbolical, as strongly favoring the view that 'the thousand years' is a figurative expression. As we look along the verses we find nothing but figures: *key, chain, abyss, dragon, serpent, bound, shut up, sealed*, and so on. It would be very strange if the expression "a thousand years," which is repeated six times in the first seven verses of this chapter, verses full of figures, should be literal in their signification. However, Christians have been generally accustomed to treat them as literal; and so complete is the confidence reposed in this view that although the 1,000 years' reign of the saints with Christ is no where else spoken of in Scripture, it has become customary to designate as the millennial period that blissful ascendency of the truth upon this earth which is spoken of in the prophets generally as future and certain. And Christians who occupy themselves with prophetical matters, are distinguished as premillenarians and post-millenarians, according as they look for the revelation of Christ at the beginning or at the close of this period of 1,000 years.

Seeing then that there is very strong feeling in favor of treating this expression exceptionally and literally, let us enquire if there are other reasons for doubting the literal interpretation.

I. The final judgment is generally described in the prophecies as coming unexpectedly. *If the master of the house had known what time the thief would come he would have watched*, said our Lord in illustration of the fact that men should be without the means of calculating and perfectly ascertaining the time when judgment was to come. But if there is to be this clearly-marked period of 1,000 years before the judgment there will be no doubt regarding the time when this event shall take place; and the trial of faith which is evidently of so much importance, will be wanting.

II. The prophets dwell with great delight upon the triumph and blessedness that shall characterize the kingdom of the Messiah upon this earth. There is to be a new heaven and a new earth wherein dwelleth *righteousness*. The whole earth shall be full of the knowledge of the Lord and of the glory of the Lord. But it is no where indicated that there is to be an uprising of evil in the bosom of that blissful dispensation. It is not intimated that the saints have still the prospect of a conflict with their old enemy; that there is to be another campaign against the powers of darkness; that hosts of men from the four quarters of the earth, as numerous as the sand of the sea, are to come against the camp of the saints and imagine that they have power to overcome them.

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III. The saints who are reigning with Christ during this period, know, of course, that there is to be this formidable uprising and this renewal of the conflict with their old enemy. He is in prison, as Napoleon was in Elba, but is to come forth and resume the mighty power of which he has been stripped and be again the god of this world, marshalling his countless forces for the strife. The Bourbons would have had little joy in their possession of the French throne in 1814, if they had known that the Man of Destiny was to come forth from his prison-house and meet them again on the field of battle. And it would be a very serious alloy to the happiness of the reigning saints, to know that after a thousand years Satan should come again. They would feel that this long period separated them from their true triumph and their perfect felicity. The anticipation of that struggle would fall like a dark shadow upon their future. Their cry would still be as it now is, How long, oh Lord, how long? They would earnestly ask that the days might be shortened for the elect's sake.

What can we learn from the expression 'Gog and Magog' used in speaking of the countless multitudes led by Satan? We find the words in Ezekiel, designating a host and their leader who war against the restored Israelites and are signally overcome. We go further back, to Genesis, and find mention of Magog among the immediate descendants of Noah. Under the present dispensation, there is no election and no rejection of nations, but only of individuals, and it can only be in a figurative sense that national names are given to those who are arrayed against the cause of Christ and his saints.

There is a sense in which generations inherit the sins of previous generations and become amenable to the judgment due for these sins. There is an ever-accumulating treasure of wrath with God, caused by the continual rejection of his mercy by men. As Christ had previously announced, upon Jerusalem came the accumulated guilt of thousands of years of disobedience and iniquity. The words Gog and Magog seem destined to connect the last outbreak of humanity with the earliest, and to indicate that there has been throughout the immense interval an uninterrupted persistency of evil, identifying the last with the first. Immediately after the great judgment of the deluge, men went astray from the truth, erected the banner of revolt in the form of religions of their own device; and in this opposition to the Most High, they persisted until fire descends from heaven and consumes them and the earth knows them no more.

Referring to what we have said, it seems most unlikely that the Old Testament descriptions of the glory of Messiah's kingdom should have to be dashed with the painful presentiment of a still future struggle, after the expiry of 1,000 years. The whole creation is represented as now groaning and travailing, waiting for the manifestation of the sons of God, and for the redemption of the world from the bondage of corruption; and it is evident that if there is to be a restoration of the power of evil after 'a thousand years,' this groaning of universal nature must go on during all that time.

What view then shall we take of this six times repeated designation 'a thousand years?' If it is a symbol what does the symbol mean?

WHAT IS TRUTH?

To whom little is forgiven, the same loveth little. (Luke VII. 47) The reason doubtless why there is so little love, gratitude, zeal, self-denial, consecration on the part of the great majority of professing Christians, is, because they have the feeling at heart that there was nothing very aggravated about their sinfulness. Little has been forgiven: that is they have little realized and understood their sin, and grievously under-estimated the forgiveness needed. But what greater insult can a rebel offer to his sovereign when brought before him in chains, than to treat his offence as something rather venial than heinous? The sinner cannot be constituted a judge of his own conduct. The question simply is, What does he who gave the command, say regarding the transgression? Let me learn of him what sin is. Until a man has adopted God's idea of his sin, what right has he to speak of himself as in a state of reconciliation with God? Reconciliation implies the acceptance of God's testimony. The woman that was a sinner had accepted Christ's testimony regarding sin, and she saw that her debt was not five hundred pence but ten thousand talents; and if the Simons who fill our Churches were to receive his testimony they would find their debt to be not fifty pence but ten thousand talents. And oh what marvellous fruits should we then witness in the way of love to God and thorough consecration to Christ! 'Behold this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, what clearing of yourselves, what indignation, what fear, what vehement desire, what zeal, what revenge.'

Who is this that forgiveth sins also? (49). It is the same that said in the Sermon on the Mount, Whosoever shall say to his brother, Thou fool, shall be in danger of hell-fire. It is not one that makes light of sin; not one that says, We must make allowances for man, he is naturally weak, is compassed with temptation, does not know what he is doing, has a good heart at bottom and means well, has noble aspirations even if he is betrayed into folly. We find no such apologies for humanity in the discourses of Christ. On the contrary no one ever before him painted the character of man in such dark colors. The coloring that men thought dark enough to express their worst deeds, Christ uses to pourtray their mere desires and imaginations. The grand error of Christendom and that which seems likely to draw down upon it a judgment more terrible than the doom that descended upon Sodom and Gomorrah, is the idea that the Gospel when it extends the forgiveness of sin makes light of sin.—Who is this that forgiveth sins? It is He that gave the commandments the transgression of which constitutes sin, and who, though the Omnipotent ruler of the skies, is here upon the earth seeking Gethsemane and Calvary that he may purchase for himself the right to forgive sin by atoning for it in his perfect humanity.

Mary, Joanna, Susanna and many others, who ministered unto him of their substance. (Luke viii. 2,3.) Our Lord is on an evangelistic tour through Galilee. It is a very thorough itineration, including not merely the largest towns but the smallest and most secluded villages. He is accompanied by his twelve disciples who are still but learners and listeners. At a later period in the same year they are to be sent forth to preach, themselves. In many of the smaller places, the burden of entertaining such a large number might have pressed heavily upon the villagers. A number of kind women, with hearts full of gratitude for the life-giving words that they had heard from Jesus, associated themselves together to make what arrangements were necessary in every place, and probably went before the rest to the place that was to be visited and got every thing ready against their arrival. Mary of Magdala, whom the Lord had delivered from demoniacal possession, Joanna, the wife of Herod's steward, Susanna, of whom we have no other notice, and others not mentioned, relatives probably either of our Lord or of the apostles, constituted this sisterhood. Some of these had sufficient means at their command to enable them to defray, or largely to contribute towards, the expenses of this tour. And as the apostles have always had their successors in the world (too often such as resembled them in their infirmities and carnality rather than in their Pentecostal gifts), so this loving sisterhood has always been perpetuated, in one fashion or other. For Christ took pains to show us that he is always present in his people, to be always ministered unto by those who have a heart for it.

They said, He is beside himself. (Mark III. 21.) Who said this? His friends. Such crowds gathered to see and hear Jesus that he and his disciples could not so much as take their meals. His friends, that is, his relatives heard of it and went out to lay hands upon him. We can imagine how they talked the matter over among themselves. They would say: He was always a little wanting in common sense, forgetting to care for himself, unmindful of appearances, following the kind impulses of his heart without considering all that it might involve. He has wonderful powers, but he hardly knows how to make the best use of them. He cannot be left to himself. He needs some to look after him. He has infected his disciples with his own spirit, so that they are of no use in checking him. They seem not to have the slightest idea of what all this is likely to lead to. It is not merely that they are hindered from getting their meals and their needed rest; it is not merely their own health that they are sacrificing; this great commotion and excitement among the people cannot go on without attracting the attention of the authorities; the next thing will be the arrival of the military to put down the disturbance; our rulers are obliged to be so very careful lest they alarm the jealousy of the Roman power, and some still greater abridgment of our liberties be the consequence; considerations of this kind never enter the head of our warm-hearted friend; it behoves us therefore to act in the matter, and put some restraint upon him; for we ourselves, being his relations, will be regarded as having some responsibility for his actions and will be called to account for what is now going on; very likely we shall be arrested and punished; prompt and judicious action on our part, is called for.—All this may sound very strangly to us who know the infinite wisdom that dwelt in him. Yet it is an undoubted fact that the relatives of Christ really fancied that he could not get along without their care and supervision. And yet why should it sound strangely to us when there is in this very day of ours, so much of this 'friendly' interference to set Christ and his Gospel right? How many have taken in hand, in our day, to *rectify the character* of Christ and exhibit him more in harmony with the spirit of the age. How many are studying the best methods of disposing of what is ungenial in his doctrine, and when some of his terrible words about a never dying worm and fire unquenchable are falling around, hasten with a gracious smile to assure all within hearing that the dear man does'nt mean any such thing; it is just his impassioned way of speaking of the unpleasantness of repentance. How many of these 'friends' are boldly striking out of the Gospel and out of all the Scriptures a number of things which his well-meaning but indiscreet friends have introduced. They profess to know him better than his disciples did, better than the writers of the Scriptures did. These have represented him as one beside himself, uttering such irrationalities as that men must be born again to see the kingdom of God, that there is none good save one, that is, God, that all are by nature under condemnation, that without his expiatory death there is no remission of sins. This is not to be borne. Our heart tells us what sort of a Christ is worthy of admiration, and suited to inspire confidence; guided by the impulses of our heart we put aside this troop of evangilists and misguided interpreters, and show the world the true Christ. Ecce Homo! Here is the Messiah, with us, in these volumes, in these columns; believe him and you shall not need to fear either wrath of man or wrath of God or wrath of your own conscience.—Thus they seek to lay hold of Christ and to supplement his deficiencies with their own wisdom. But Christ will know how to deliver himself out of the hands of these 'friends' who virtually crucify him though in a different fashion from his declared enemies.

LEAFLETS.

"We walk by faith, not by sight."

From the very nature of the case it is absolutely necessary for every Christian to walk by faith and not by sight. But it is peculiarly necessary for missionaries in a land of heathenism like this so to walk with respect to their work and the spritual produce it may yield. We cast the good seed on a barren soil. There is here an abundance of the various kinds of ground seeded by the

sower in the parable. There is the hard, beaten, flinty wayside ground without limit, from which the seed, however thickly scattered on it, is instantly carried off before it has time to germinate or show any symptoms of the power of its inward life. The soil has been beaten and hardened for years on years by the ponderous foot of caste and bigotry and impiety. Even were there no bad winged angels to carry the seed away, it could not possibly bud or grow. And there is the thorny, thistly ground, capable of bearing little more than the sin-curse, in which the precious seed may for a time find soil enough to make it spring. But the weeds of superstition and manifold impurity, and thorns of worldly care and perpetual anxieties grow so rank that the tiny leaf is deprived of its nourishment and eventually smothered out of existence. And there is the thinly sprinkled, arid ground, deep enough to allow a slender root, but too shallow to permit its striking downward, and too dry to sustain even a sickly life. The hard unbroken rock of uncrucified depravity lies below, and the scorching winds of actual or anticipated persecution above blight and blast the tender plant, and it dies in the blade.

This is the species of ground on which, for the most part, we scatter the seed of the Word. It is like sowing the ocean with germ-pods. Yet the sower is bound to proceed to the wide field and sow as he passes through it. We have pledged ourselves to be faithful labourers in the vineyard, and if we sow not, neither shall we reap. But the ground is hard and thorny and shallow, and the sheaves of rejoicing are apparently only sheaves of hope—So we must 'walk by *faith*, not by sight.'

We must walk by faith, not by sight, because salvation is of the Lord, and not of us. When some one was enlarging to Coleridge on the certain success of some scheme which was to regenerate the world, the poet flung up into the air the down of a thistle which was growing by the wayside, and went on to say:—"The *tendency* of that thistle is toward China, but I know with assured certainty that it will never get there. Nay, it is more than probable that, after sundry eddyings and gyrations up and down, backward and forward, it will be found somewhere near the place where it grew." Just so. The *tendency* of all our work may be toward conversion and toward heaven, but its effects may never reach either. We may preach and exhort and entreat with all longsuffering and perseverance and earnestness, but no heart yields. We may gain the assent of every hearer to every truth we utter. We may even so work on a man's mind as to make him resolve to shiver his idols and take upon him the name of the Christian's King. But he is still an idolater at heart and an unbeliever in reality. The strong man is still in arms within, the citadel still unshaken. It is "not by might nor by power, but by my Spirit, saith the Lord of hosts." The efficiency is not of man, but of God. Who shall wake up these scattered bones and bid them live? Is it the breath of a prophet or the voice of a missionary that shall call back the departed life-spark and command the pulse to beat and the sinew to grow? No. It is the Spirit of the Omnipotent that must breathe on the mouldering heaps and raise out of them the living army. Sharp though the axe we handle be, we cannot lay it to the root, double-edged though the sword we wield be, we cannot make it reach the vital part. We deal the blow, but God the Spirit must give it the direction and the effect. In one word, we must walk by faith, not by sight.

But although we cannot take the place of God by exercising the power of turning men from falsehood to truth, we must not on this account believe that our work, our preaching and teaching, will end in nothing. Like the pious ferryman, who for the purpose of giving his passengers practical lessons in divinity had printed on the one oar the word "Faith" and on the other "Works," and showed that in order to make progress, it was necessary to pull equally with both, we must unite faith with work and work with faith. In our prayers in the closet and in the sanctuary, in our private exhortations and in our public ministrations there must be the element of strong, earnest faith, otherwise God will pronounce those prayers and those ministrations faulty in their first essentials. There may be little result discernible. We may never see any result at all. Yet those prayers and works of faith are registered in heaven. And as the moisture sucked out of the earth by the heat of the sun, lingers unseen in the sky until the fit time for its descent is come and then rushes down in floods of blessing upon the thirsty ground, which opens its million mouths to drink it in, so they are kept in the treasure-houses of heaven until God sees it right to give them effect. That day may not be in our time. Many a piece of earth that has yielded its quota of vapour to the distant rain-flood is removed from its place, thrown into the sea, burned to ashes, or otherwise destroyed before the effect to which it has contributed appears. So may it be with us. But let us work on in the full assurance of hope in the fulfilment of the faithful promises of God, ever mingling faith with all our words and works, and whether here or taken hence, we shall rejoice when the fertilising season comes.

Gujarat. R. A.

CHRISTIAN FEMALE EDUCATION

(In connexion with the Free Church Indian Missions.)

(COMMUNICATED.)

We have before us the 27th Report of the Ladies' Society of the Free Church of Scotland—for the promotion of the Christian education of the Females of India and Kaffraria. Its perusal has suggested to us the thought that a careful study of the past and present work accomplished by this judicious and energetic society of Christian Ladies, might do much to prove to those who may be needlessly sceptical upon the subject, that the missionary enterprize in India is not entirely a failure. It is a perfectly sober use of language to say—that the operations of this Society have been and still continue to be crowned with most encouraging success, and are not wanting in promise of a growing future prosperity. The enterprize, we are convinced has many warm-hearted friends among those excellent ladies in India whose Christianity is of too genuine and vigorous a character to dwarf and dwindle away under the stunting influences of a tropical clime. It is refreshing to come in contact with these Christian friends—(where their presence and sympathy are most needeed)—in the very heart and soul of the good work. There is not a sincere friend of Christian Missions in India who does not value their assistance, and who will not join with us heartily in the prayer, that their number, their zeal, and effective sympathy may increase more and more: no doubt there is room for such increase, a summons to a fuller flow of Christian sympathy and liberality. One means of securing this, under the blessing of God, would be to disseminate more widely and largely than has been hitherto done, accurate and full accounts of the important work which is being done through the agency of our female schools.

Holding this view we are grateful to be able to draw attention to a few of the leading statements contained in this report. We confine ourselves to a few statistics connected with India, premising that the report also gives a cheering account of the work that is being carried on in Kaffraria. The centres of the Society's efforts are Calcutta, Madras, Bombay, Poona and Nagpore. In Bengal the average attendance of girls for all the schools, including the zenana schools, is 514. For these there are fourteen schools, the largest and most flourishing of which are in the city of Calcutta. The zenana schools number 140 pupils—and it is gratifying to learn that the services of the advanced pupils in the Female Orphanage are available for this hopeful work. In Madras there are nine schools,—four in the city and five at the country stations. The attendance is 740 girls. The Boarding school is especially prosperous: and seven of the more advanced girls, along with three teachers, are preparing for the Government teachers' examination. At some of the country stations, *i. e.* Conjeveram and Chingleput, there are serious obstacles which have been retarding the progress of the schools. These arise from the deep-rooted idolatry of these places and their consequent aversion to the important object which these schools are striving to secure. Not unfrequently have those localities which have witnessed the stoutest and most boastful opposition to the progress of Christian truth been destined in the sovereign choice of Jehovah to witness also its most signal triumphs.

Coming to Bombay,—we have for its nine schools (of which one is at Mahabaleshwar and another in the Warali mission with a total of nine pupils)—441 girls. During the past year these schools have been making encouraging progress. Their presence has been proving serviceable in rousing a desire for female education throughout the Native community. We are glad to hear of the existence of these native schools, supported by the natives themselves. Still we cannot imagine, in any Christian view of the subject, that a merely secular education can ever meet the most clamant want of the daughters of India, and we should like to see, and hope that God may speedily hasten, the time, when all instruction, both for males and females of India, shall embrace as an essential element a knowledge of the truths of Christianity.

The Report next alludes to Poona and Nagpore. At the former station there are two prosperous schools, one of them being the Boarding school, which along with all the other Boarding schools, is doing its work nobly. There is a complaint made of the strict observance of Hindu holidays, and their injurious effect upon the regularity of the girls' attendance in the day school.

At Nagpore there is a total of 64 girls receiving Christian instruction, and here as elsewhere the advanced girls are found serviceable in the conduct of Missionary labour among their benighted sisters. There is, we hope, much to be realized, in this direction. Many of the more advanced girls in our female boarding schools, possess considerable attainments, and are imbued savingly with the truth of the gospel. We speak of this in some measure from personal experience of the truth of our statement, an experience which in this particular we have felt deeply instructive and encouraging. When one of the girls who have spent several years there during a stage of life so favourable to the seizing and stereotyping of all sorts of impressions, leaves one of these Institutions, she leaves it with many an invigorating association of a Christian home, to stimulate and direct her to a godly life, and with a general, though comparatively humble culture, which ought to make her a blessing in any society in which it may be her lot to move in after life. And if this should occasionally or even generally be otherwise, we have only to make this comment upon the apparent anomaly—that similar instances of the misimprovement of Christian privileges are at least not unknown among other and more highly *privileged communities. We may have on some* future occasion, an opportunity of recurring to this interesting subject.

Epitome of News.

SATURDAY, MAY 7, 1870.

—It is said that gold coins are shortly to be struck at the Calcutta Mint for circulation, as the Home Government has sent out overland dies for such coinage.

—An engine-driver has been fined Rs. 50 on account of the late Railway accident at Baroda.

—The *Jumna*, troop-ship, has passed successfully through the Suez Canal.

—*Bombay Gazette*: "The Sutlej Bridge will be of fifty-eight spans, and 6,467 feet, or nearly a mile and a quarter, long. The great work was commenced in March 1866; fifty-one spans are now fixed and the last piers being sunk; and it is hoped that the entire bridge will be ready for opening about the end of the present year."

—*Overland Mail*, April 15: The Duke of Montpensier has been tried for taking the life of Don Henry of Bourbon, and sentenced to a fine of 1,100*l* and a month's banishment from Madrid.—Brazillian advices give details of the defeat of the army of Lopez on March 1. Lopez himself and his two sons were killed. The Paraguayan war is now quite at an end.—It is reported from Madrid that the conscription disturbances at Greece and Barcelona are at an end.—Mr. Kennaway (Conservative) has been returned to represent East Devon, unopposed.—The Hindoo religious reformer, Baboo Keshub Chunder Sen, has been preaching in London, and receiving considerable public notice.—The commissioners to inquire into the practice of paying for promotion in the army have been officially appointed.—The Court of Arches has been investigating charges again the Rev. J. Jackson, vicar of Ledbury, of a grave and scandalous nature.—The last Postal Telegraph Return shows that 165,221 messages were sent in the United Kingdom in the week.—Amongst the deaths recorded this week are:—Lord Tenterden; Dr. A. Fergusson; Col. H. Lane; Major W. Reeves; Lieut. A. Broughton, 96th Regt.—A telegram from Athens, dated

April 12, says:—"Thirty brigands, after a conflict with the gendarmes, have seized near Marathon two Secretaries of Legation, one English and the other Italian, three English travellers, and two women. The brigands released the women, but have kept the men, for whom they demand a heavy ransom."—Athens, April 12.—"Lord Manchester, Messrs. Vonner, Loyd Herbert, Secretary, Italian Legation, and Bayl, taken by brigands, near Marathon, yesterday. Ladies liberated. Ransom demanded this morning, 2,000*l*. Cook's party all safe."

Mr. Lowe proposes to do away with game licences, and instead to adopt a uniform licence of 1*l*. to carry fire-arms.

A welcome soirée was given to Baboo Keshub Chunder Sen, the Indian religious reformer, in the Hanover Square Rooms, on April 12. There was a crowded attendance. Among those on the platform beside the distinguished guest were Lord Lawrence, Lord Houghton, Alderman Sir J. C. Lawrence, Dean Stanley, Mr A. Russel, M. P., Rev. J. Martineau, Rev. Stopford Brook, James Haywood, Esq., Samuel Sharpe, Esq. (who presided), &c. Letters of apology for absence were received from the Duke of Argyll, Sir John Bowring, Sir C. Trevelyan, Mr. J. S. Mill, Mr. Grant Duff, M. P., Mr. Max Muller, the Dean of St. Paul's, Rev. Henry Allen, Rev. T. Binney, Rev. T. W. Roberts, &c.

Archbishop Lycurgus, in a letter to the Archbishop of Canterbury, speaks in the most glowing terms of his reception in England, which he considered was offered to the whole Orthodox Eastern Church in his person. He will, on his arrival at Constantinople, announce to the Œcumencial Patriarch, to the Patriarch of Jerusalem, and to all the prelates of the East, the many things pleasing and acceptable to God that he has seen and heard in this country, and for the time to come he will never cease labouring to bring about the harmony of the Churches.

A message was sent from London to Teheran and an answer received *in one minute*. This was by the Indo European Telegraph Company.

In the General Congregation of the Œcumenical Council the entire text of the *Constitutio de Fide* was put to the vote, when 515 bishops unreservedly and 83 conditionally voted for the measure as it stands, making altogether 598 ayes. Not a single contrary vote was given. The Vatican, after consulting the Spanish bishops, has decided that the Spanish clergy cannot take the oath of fidelity to the Constitution.

Monday, May 9.

—*Bombay Gazette*: "The poor man with Rs 500 a year is to have Rs. 19 screwed out of him,—think of that as a specimen of Olympian justice. But bad as his case is, he is not the worst off. The poor struggling cultivator can tell a more touching story. We extract the following proof from a letter in the *Indian Daily News*:—

"'On going over to the cutcherry on several occasions last week, I met a large number of cultivators who had been assessed, and had come in to appeal against the tax. Some of them had paid the tax, and were barred by limitation; others had not paid. I will give a few instances to illustrate their grounds of appeal. One batch of cultivators represented that they had only one plough each, and rented land to the amount of Rs. 10, and that they were assessed on an income of Rs. 500. Another cultivator, having four or five ploughs, was assessed on Rs. 4,000 or Rs. 5,000.'

"But these poor devils may appeal! The correspondent tells us what that means:—

"'It means that a cultivator who is assessed at Rs. 8 will have to pay the following items:—Mooktear, at least Rs. 2; mooktearnamah, as. 8; as also stamp paper in various forms to enable the poor wretch to protest by appeal. So that in one way or another, the Rs. 8 will be expended in appealing, with the certainty of having to dance attendance at the cutcherry for one or two months, during which time his lands lie uncultivated.'

"These cases speak for themselves. Let us add another. A ryot, one of the poorest of the poor, earning by day labour perhaps Rs. 4 per month, was assessed at Rs. 4 because he owned a miserable hut, worth aboutRs. 50. Summoned to the cutcherry at Alipore, sixteen miles distant, he went, but, becoming afraid, returned home. Soon afterwards a policeman arrested him, kept him prisoner for two days, and then took him to Alipore, where he was dismissed with an order to attend again. He asked a missionary to plead for him, and the answer to the missionary was that any party dissatisfied with an assessment must object in the manner prescribed by law! No doubt the Collector was quite right. He must carry out the law. But it is a very pertinent inquiry, how was this poor ignorant wretch to know what the law demanded? To Lord Mayo and Sir Richard Temple, in their official capacity, the sufferings of these infinitely little people must be matters of indifference; but it is lucky for both that Bengali ryots are not like Irish peasants."

—Lahore Telegram, 6th: "At a farewell banquet given at Lahore to the Lieutenant Governor of the Punjab last night, Lord Mayo announced Sir Henry Durand as Sir D. Macleod's successor. The announcement was received with much enthusiasm.—His Excellency the Viceroy departed for Simla this morning.

—*Bombay Gazette*; London: "I must say something of the stamp on newspapers. The impressed stamp is to be altogether abolished and in lieu of it a stamp of a half-penny will be required as postage for all newspapers weighing less than six ounces, while the same postage rate will be required for printed matter of any kind less than two ounces in weight. The limit of six ounces will cover any London morning paper and nearly every weekly. In prompt compliance with the new regulations the *Times* in its leading article on the Budget announces that after the change its subscribers will receive copies by post for threepence,—that is, practically it will be delivered by post on the same terms as to a Londoner who has the paper delivered by his newsman."

"Oxford and Cambridge set the tone to all the schools in the kingdom, and it is amazing how little time and thought is now given to intellectual work, and how much passionate devotion to the religion of athleticisms by the vast majority of English school-boys. There are but few of these boys who will be able, when they grow up, to live a life of idleness; yet they are taught to despise studies that would fit them for a useful career, and to do honour to cricketers and oarsmen as the only real heroes. English boys are quite apt enough to cherish all kinds of manly sports; and it is ludicrous that they should be encouraged by their training at school and college to develope the love of idleness into a profession, and to give the most careful cultivation to instincts which are laudable enough in their place, but need restraint and limitation rather than encouragement."

—A public testimonial to the gallantry of Mr. R. F. Briscoe, signed by the ladies and gentlemen of the unhappy Bandora picnic, appears in the papers.

—*Bombay Gazette*; Callian. "A gloom has been cast over this little station owing to an unfortunate European having this day committed suicide by blowing his brains out with a revolver. The deceased, Mr. D. Flint, was in the employment of Messrs. Glover &. Co., the railway contractors. Why he committed this horrible deed no one can tell."

—The Kurrachee correspondent of the *Gazette* noticing the departure of the Rev. Mr. Walford, says: "Any discussion regarding his ministry would be out of place in a news-letter, suffice it to say that while some have not hesitated to condemn, in no measured terms, his conduct, there are others who regard him more in the light of an unoffending harmless man than of a willing pugilist courting publicity and opposition."

—The new road running from the Esplanade to Chowpatty, west of the Native town is now open.

—*Englishman*: "Captain Bonfellow of the *Krishna* was in the habit of sleeping at night, during the hot weather, on one of the skylights on the afterdeck. About half-past one A. M. on Tuesday morning, feeling restless through the heat, he walked to the low railing which runs round the quarter and made a movement as if to sit upon it. In doing this, he lost his balance, and fell backwards. An alarm was immediately given, and every possible step taken to save him, but he never rose to the surface, and the tide was running fearfully fast. The steamer, it may be added, was lying in mid-stream, ready to start as soon as tide and daylight should permit."

Mrs. B. was on board. It is, we are told, a peculiarity of the tide in the Hooghly that a person who falls into the river from any height seldom comes to the surface. The lateral force of the tide hurries him along without suffering him to rise. Thus it was with the late Bishop Cotton.

—Mr. Hewlett in the *Times*: "Another enormous spot of very irregular form, but, up to this date, of one continuous surface, 54,000 miles in mean length and 30,000 miles in mean breadth, is traversing the sun's northern hemisphere, and possesses a superficial area of about 1,620,000,000 square miles.

"In addition to this great single spot there is a group of two fair-sized spots in the northern hemisphere, besides six other groups in the southern hemisphere, mostly of a very scattered and irregular description.

"The total area of the whole of these spots cannot be estimated at less than 3,000,000,000 square miles. I have never, during a period of 20 years, seen so great a disturbance."

—The *Church Herald* discusses "the next steps to be taken in the great work of Catholicising the practically Protestant communion of which we are members," and proceeds to show that the Ritual movement is not a question of mere æsthetieism. "The Real Presence of our Blessed Lord in the Eucharist, under the appearance of Bread and Wine, and the power of the Priesthood to forgive sins, these are two points for which we are contending." The increasing use of the confessional is, says the writer, an encouraging sign. At St. Alban's Street, and in other places, certain times are appointed. "There," says the *Church Herald*, "at certain hours the sick may go and find the Physician; there the Balm of Gilead is freely dispensed: there the Priests of God are in readiness to give pardon and absolution to all who in faith and penitence come and kneel before them." One thing, we are told, is now necessary; the erection of the confessional box or boxes in our Churches.

Tuesday, May 10.

—The Rev. James Long and his coadjutor, who were sent by the Bengal Government to search out and preserve ancient Sanskrit records in Dacca, have met with considerable encouragement there.

—Three cases of child-murder for the sake of ornaments are reported from Berar.

—*Bombay Gazette*: "The death of Sir James Young Simpson, the celebrated Scotch physician, is recorded in the English telegrams. As a professor he occupied a distinguished position, and his services as a doctor were prized by the highest classes; but it is chiefly as the discoverer of the anæsthetic properties of chloroform that he will be remembered by posterity. He was born in 1811."

—The liberated African boys and girls taken as servants by many in Bombay, in many instances disappear. The *Bombay Gazette* says it is now ascertained that they are enticed away; kidnapped and sent to the Persian Gulf and sold into slavery again. It does not appear that this was found out by the Police, but by some citizen who has brought the matter to the notice of the authorities.

—*Bombay Gazette*; Ahmedabad: "Miss Mary Carpenter will learn with deep regret that her efforts to elevate woman-kind in this city have not been crowned with success. That lady appears to have been too sanguine in her expectations about female education, and was hasty in her arrangements. Before maturing her plans, or laying responsibility definitely on good shoulders, she brought Miss Mary Chamberlain from England, and deputed her to (Ahmedabad.) some time ago from Bombay, on the understanding that she should receive a salary of Rs. 180 per mensem, which with other incidental expenses would be defrayed by the Municipality. Month after month rolled away, endless references were uselessly made to Europeans and Natives, Miss Chamberlain's pecuniary embarrassments increased, and she has been obliged to leave Ahmedabad for Calcutta, disappointed and broken-hearted."

—A cat fell down a well in Calcutta on Monday night (May 2), and the owner went down to rescue it. As he did not come up again his son followed him down the well, but staying down himself longer than was thought necessary a chowkeedar went down after the son. A violent pulling of the rope told those above that something was wrong. The chowkeedar was drawn up and gave the fearful intelligence that both father and son must be dead as the well was choked with foul air. The bodies were recovered after a long lapse of time.

Accidents of this kind are of frequent occurrence in India. Water should be thrown into the well; this has the effect of dislodging he fixed air.

Wednesday, May 11.

—There were 200,000 pilgrims at Mecca this year. There was no outbreak of sickness.

—Brigadier General Fenwick, Commanding the Nagpore Force, Kamptee, who was proceeding on duty to Bangalore left Nagpore on the morning of the 6th instant in perfect health and spirits, and expired at one o'clock on the morning of the 7th, from heat apoplexy, at Bhosawal.

—Mr. Lockyer, on the Sun: "It seems as if the chromosphere is the outer limit of the sun, for very little absorption takes place outside it, and there is evidence that the absorbing atmosphere of the sun and the photosphere begin together. As to what is below the photosphere, spectrum analysis gives no information whatever, and he thought that in a sun-spot astronomers never get below the photosphere; he considered the spots to be purely surface phenomena. The photosphere may be gaseous, cloudy, or even liquid, but certainly is not solid. He did not know the origin of the continuous spectrum of the sun; a continuous spectrum may be thrown by dense luminous gases, as well as by white-hot solids; but it is consoling to be aware that it is equally unknown whether the continuous spectrum of a candle flame is due to solid liquid, or gaseous matter."

—The Artillery Barracks at Jubbulpoor are to be blown up, on account of faulty construction. Last year the Church there was blown up. Thus 2½ lacs have been disposed of by the P. W. D.

—An accident by which a sportsman lost his life in the Moo forests of Mandalay, is reported from Burmah. A Mr. P. Cologreedy out elephant shooting, was seized by one that took him up in his trunk and dashed him against a tree, killing him on the spot of course.

—An article on Vice and Photography in the *Pall Mall Gazette*, says: "The nearly extinct trade took fresh vitality and developed itself in a new phase. The dealers in immoralities prostituted science to their purposes, and enlisted photography as their active ally. The old pictures were bad enough, but their very grossness and coarseness limited their sphere of evil. Innocence, or even tainted refinement, was more likely to be disgusted than attracted by, the harsh idealization of the coarse fancies of brutalized nature. It was obvious that as a rule such powers of pencil or brush as such publishers could enlist were likely to be of the very worst order; that their productions for the most part would be monstrous carricatures of nature, more likely to revolt the senses than to stimulate them. It is easy to see what a devil-send cheap photography was to these men. Given a photographer and a variety of models, and you at once have a life and a realism which appeal fatally, and sometimes under the mask of art, to the latent sensuality of human nature."

"If the Society for the Suppression of Vice, labouring under the disadvantages of straitened means, and the difficulty of laying its hands on stocks that are carefully hidden out of sight, has yet succeeded in seizing 130,000 obscene pictures, 16,000 books, as many sheets of songs, and numerous other articles besides, we may form a conception of the number that must have been put in circulation."

Thursday, May 12.

—In the reign of Louis Philippe the trade between France and England amounted to 200 million francs annually; its amount now is 1,800 millions—a ninefold increase. So said Mr. Michel Chevalier to the French Senate the other day.

—A calculation is made by the *Architect*, that to provide for the daily increase of the metropolitan population of 120 persons, or one per mile per diem, 17 houses must be daily built.

—*Times of India*: "Mr. C. E. S. Leathes was killed by falling down a khud, about two marches beyond Khotgur in the Simla district. What makes the occurrence still more sad, is that Mrs. Leathes was with him at the time. He was buried at Khotgur.

—A letter received by the Viceroy from the Duke of Edinburgh, with liberty to publish, has appeared in point. It is a rather long but interesting and well-written notice of the attentions shown him in India and of the impressions made upon him. It is every way creditable to the heart and judgment of the Prince. We quote one paragraph: "The hurried character of my tour through the interior prevented me from obtaining more than a bird's-eye view of the principal parts of the country, but I have seen enough to awaken in myself a strong interest both in its past history and its present condition. I have seen many evidences of the anxiety which exists, not only among the British community, but among the more wealthy and influential of the Native born inhabitants, to raise and improve the moral and social condition of the poorer classes. The importance of the spread of education is gradually being understood, and in several instances I was highly gratified by the manner in which the communities of some cities desired to commemorate my visit—by the foundation of scholarships bearing my name, by the commencement of recreation grounds for the use of the people, by endowing high schools, and at some of the sea-ports by contributing funds for the erection or improvement of Sailors' Homes. These laudable objects have been very materially, in some cases mainly, assisted by the munificence as well of private individuals as of some of the Indian Princes, whose generosity is so well known to every one that it would be superfluous for me to mention their names here. That my visit has been instrumental in bringing about results such as these is one of the happiest reflections with which I shall look back to my brief stay in India."

—In the Poona Defamation Case, Vyenkut Shastri Matey has been acquitted, on the ground of imbecility from old age, and Gunesh Shastri has been sentenced to 32 days' imprisonment.

—A fearful amount of distress appears to be prevailing in London. The number receiving Poor Law relief on the second week of March, was 169, 553

—The *Christian* for March mentions the death of a well-known evangelist, Mr. H. Macdowell Grant of Arndilly. He was upwards of 80, and had been preaching at the Tyne theatre, Gateshead, just before his decease.

—The *Watchman*: "It was our intention to write a few lines in English in our first number for the benefit of those who do not understand any other language, but we regret that our space did not allow us to do so. Our object in starting this paper is two-fold, viz: 1. to improve and enlighten the Native Christian public; and 2. to take an active part in the propagation of the Gospel of Jesus Christ." Subscriptions (one rupee a year) are received by the Rev. *Appaji Bapooji*, Church Mission, Byculla.

Friday, May 13.

—The Rev. J. H. T. Blunt, M. A. is to act as Chaplain of Kurrachee. The Rev. S. Stead, M. A., is appointed Joint Chaplain of Poona, in the place of the Rev. J. H. T. Blunt. The Rev. A. H. Onslow, B. A., to act as Chaplain of Deolalee, visiting occasionally the garrison of Asseerghur. The Rev. J. Paton, now doing duty in Poona, is transferred to Bombay, consequent on the return of the Rev. Mr. Rose. The Rev. D. Macpherson, Senior Chaplain, Church of Scotland, is allowed furlough to Europe for two years.

—A reply to Mr. Monteath's defence of the Sunday Mail Departure, by Mr. Kettredge, seems effectually to dispose of the arguments in support of it. It seems that even as matters are now there is nothing to hinder the Steamer from leaving at 10 o'clock, Saturday evening. Steamers enter the harbour at all times of night, sometimes without pilots, and steamers of other companies leave at night as freely as by day. Passengers might be required to be on board by six o'clock.

—A Railway from Bangalore to Toomkoor, and thence to Mysore and Hassan, is shortly to be commenced.

—Deaths last week, 304.

—A pamphlet has been issued, in which the inferiority of our harbour arrangements to those in other parts, are pointed out, e. g: "We find, from the last year's trade returns from Yokohama, that within three days, from noon to noon, the Pacific Mail's steamers to and from San Francisco and Hongkong, Shanghai and the Japan Island sea ports, arrive and depart, two of them (the San Francisco and Hongkong packets) discharging inwards, nearly 30,000 packages of dry goods, rice, sugar, flour, and sundries, and receiving over 4,000 packages outwards, with eight days' coal for one vessel and twenty-six for the other. When shall we be able to do the like in Bombay?"

—*Indian Daily News*: "We hear that the friends of the young native lady, whose baptism into the Christian faith we recently reported, are going to move the High Court on the subject. It is intended to ask the Court, in its Ordinary Original Jurisdiction, for a rule, calling upon the Rev. Mr. Vaughan, the missionary, to show cause why he should not restore the young lady to her natural guardians. So far as we have been able to glean the facts of the case, it appears that the young lady was in the habit of receiving her lessons from a zenana teacher, belonging to the Church Missionary Society, by whom she was removed without the knowledge of her widowed mother. The young lady was shortly after this baptized by the Rev. J. Vaughan, who placed her in the house of one Hazra, a native convert, where she has since remained."

—The Government of Bengal complained of a resolution of the Supreme Government on the subject of Education. In reply the latter now say:—"The principle which the Government of India had in mind in the resolution of September applies alike to all English education, viz., this, that the motives which induce the people to seek it are *primâ facie* sufficient for its rapid development without any contribution from the imperial finance. It is notorious that the same assertion can by no means be made in regard to Vernacular education. It may, it is believed, truly be said, in respect even to the most intellectually-advanced provinces of India, such as Bengal, that the desire for Vernacular education, or, as might distinctively be said, for education in order to develop the intellectual powers, apart from the immediate purpose of securing material advantages, is so low as perhaps hardly to exist. It is undeniable that in this form education needs, and ought to receive much artificial stimulus and encouragement."

TELEGRAPHIC NEWS.

London, May 4th.—A despatch has been published, dated the 10th February, from the Duke of Argyll, in reply to a despatch from the Indian Government, which requested His Grace to reconsider his decision regarding the question of offering some inducement to Indian field officers to retire.—The Indian Government takes exception to the Duke of Argyll's order that officers who have not passed in the native languages are not to be employed in the Staff Corps. The Duke declines to alter his decision, or further to discuss the subject. He declares that there are some positions where other qualifications are more important than the knowledge of the native languages. This does not, however, lessen the importance of the general rule requiring officers to pass an examination in the native languages before entering into the Indian service.—Sir William Mansfield has arrived in London.

5th.—In the House of Commons last night, the Bill for removing the electoral disabilities of women was read a second time.

7th.—Delegates from the insurgents and the Canadian Government having come to terms, the Red River Insurrection is now at an end.—Nawab Faiz Ali Khan, Minister of the Maharajah of Jeypore, has been gazetted a Companion of the Star of India.—The decision of the suppression of British by Indian Colonels on the bonus and compensation question, and the Kirwee Prize Fund has been postponed.—The following names appear in the obituary of the week:—Sir James Simson (Simpson), Lord Hawke, Major G. Wilock, and Major F. W. Brown.

9th.—Sir William Mansfield has been offered, and it is believed he will accept, the Irish Command in succession to Lord Strathnairn.

10th—Further official correspondence regarding the Greek massacre has been published. Mr. Erskine says that no satisfactory evidence has yet been produced as to the immediate cause of the collision between the troops and the brigands. Mr. Herbert received five stabs, Mr. Loyd three sword and one gun wound. Mr. Vyner (Vouner) was evidently shot when running and received one gun wound. Mr. Boyle received two gun wounds. The Greek Government has presented £1000 to the widow of Mr. Loyd. The Greeks in London are also subscribing liberally for his family.—The English Press loudly demand satisfaction for the murders.—The Vienna papers assert that active diplomatic correspondence has taken place between the protecting Cabinets regarding the Greek massacre, and consider that it is likely to become an international question. France and Russia are unfavourable to any demonstration against Greece, and consider that the demonstration that has already taken place is sufficient.—Lord Cholmondely is dead.—The *Times* of to-day recom-

mends the direct intervention of the leading Powers to nominate an administration to be entrusted with the suppression of brigandage in Greece.—The House of Commons have adopted clauses 6 to 15 of the Irish Land Bill.

11*th*.—In the House of Commons last night Sir W. Lawson's motion condemning the Indian Opium revenue was opposed by Mr. Grant Duff because it would involve a loss of revenue of six or seven millions annually. It was also opposed by Mr. Grant and Mr. Gladstone, and was subsequently rejected by 150 against 46 votes.—Evening. —In Commons this night, Government declared that instructions had been sent to Erskine to request the Greek Government to suspend the execution of the brigands until the enquiry into the massacre had been completed in a satisfactory manner.—At a meeting of the Royal Geographical Society yesterday, Sir Rodrick Murchison stated that it was his belief that Dr. Livingstone was at Ujiji, where he was stopping for want of provisions. He added that Government had consented to provide means to help him from Zanzibar.—Judgment has been given in the bribery prosecutions. Fennely has been sentenced to 12 months' imprisonment and a fine of £1,000. Kinglake, Hardiment and Hulme have received minor sentences.

Paris, May 6th.—A conspiracy has recently been discovered, having for its object an attempt on the life of the Emperor Napoleon by nitroglycerine bombs, which were already prepared for 26 October last, but the attempt was abandoned.—Mazzini, Rochefort, Flourens, Sappia, Pallot, the Cretan insurgent Beaury, and Martin are implicated.

9*th*.—The approximate result of the Plebiscitum shows 6½ millions ayes against 1½ millions noes. In Paris there was a majority of 20,000 noes.—The following is the result of the Plebiscitum in the Capital, 121,363 yeas, and 156,977 noes. In the department of the Seine, 139,537 yeas, and 184,946 noes.—A band of 300 republicans has appeared in the Italian province of Catania. The troops supported by the population are pursuing them.—The Republican band at Catanzaro have defeated and dispersed the Greeks (query troops.)

10*th*—.Crowds of people assembled in the streets last night, but the troops charged and dispersed them. Barricades were erected in the Faubourg Temple, but were taken without difficulty.—The final result of the Plebiscitum, exclusive of Algeria, shows 7,257,372 yeas, against 1,530,909 noes.—The Progressists have adopted the candidature of Espartero.

11*th*.—Last night fresh disturbances took place in the Faubourg Temple. Four barricades were erected and several insurgents wounded. The remainder of Paris is quiet.

Miscellany.

—De Quincy, extracted in *Calcutta Chr. Advocate*: "The true evil of idolatry is this: There is one sole idea of God, which corresponds adequately to his total nature. Of this idea, two things may be affirmed; the first being—that it is at the root of all absolute grandeur, of all truth and of all moral perfection; the second being —that, natural and easy as it seems when once unfolded, it could only have been unfolded by revelation; and, to all eternity, he that started with a false conception of God, could not, through any effort of his own, have exchanged it for a true one. All idolaters alike, though not all in equal degrees, by intercepting the idea of God through the prism of some representative creature that *partially* resembles God, refract, splinter, and distort that idea. Even the idea of light, of the pure, solar light—the old Persian symbol of God—has that depraving necessity. Light itself, besides being an *imperfect* symbol, is an incarnation for us However pure itself, or in its orginal divine manifestation, for us it is incarnated in forms and in matter that are *not* pure: it gravitates towards physical alliances, and therefore towards unspiritual pollutions. And all experience shows that the tendency for man, left to his own imagination, is downwards. The purest symbol, derived from created things, can and will condescend to the grossness of inferior human natures, by submitting to mirror itself in more and more carnal representative symbols, until finally the mixed element of resemblance to God is altogether buried and lost. God, by this succession of imperfect interceptions, falls more and more under the taint and limitation of the *alien* elements associated with all created things; and, for the ruin of all moral grandeur in man, every idolatrous nation left to itself will gradually bring round the idea of God into the idea of a powerful demon. Many things check and disturb this tendency for a time; but finally, and under that intense civilisation to which man intellectually is always hurrying under the eternal evolution of physical knowledge, such a degradation of God's idea, ruinous to the *moral* capacities of man, would undoubtedly perfect itself, were it not for the kindling of a purer standard by revelation. Idolatry, therefore, is not merely *an* evil, and one utterly beyond the power of social institution to redress, but, in fact, it is the fountain of all other evil that seriously menaces the destiny of the human race."

—Report of the Madura Mission; Rev. W. B. Capron: "The losses to the congregation I was hoping to make up by the accession of three new families, containing twenty souls. But two of the families which have been with us nine months, now send word that they are thinking whether they were not better off in heathenism —that the villagers are hard upon them, and that fate has been against them. They called a soothsayer, and found that their sickness and trouble arose from their having gone over to Christianity, and since they concluded to turn back they have been more at peace and in better health. In another village they say that the headman continues to seize their fowls on occasion, and demands contributions to the village temple just as he did when they were heathen, and if it cannot be stopped, with all the rest they have to bear, what have they gained by coming over to Christianity? In another village, the woman who was foremost in urging the people to join us has died, and the heathen say, 'That is what you get by offending the Swàmi.'"

"This is an indication of the character of two of the Congregations which I report. It seems hardly proper to call such people Christians, and I sometimes wish we had the habit of counting only communicants and the baptized. But we report congregations not more to inform our supporters at home how far heathenism has been abandoned, than for the encouragement of the people here, and in the hope that they will go on to prove themselves Christians in fact as well as in name. Even if they do not receive baptism, it is a gain to have their families brought up in some knowledge of Christianity and a disregard of heathen rites."

—Same; Rev J. Herrick: "Five men and one woman received to the Church this year are from the kallar (thief) caste, who are very numerous in this district, and are the first persons ever admitted to the Church from that caste at this station. They live in a village four miles from Tirumungalam, where a few people embraced Christianity about fifteen years ago. Until recently, the females have been backward about attending meetings and learning Scripture lessons. But of late there has been a great change, and several now attend regularly. The wife of one of the Church members came to meeting at Tirumungalam the last time the Lord's Supper was administered there, bringing her babe to be baptized. One of the men received to the Church, told me that many years ago, he went with others and stole a pair of oxen that had been stationed for the use of a member of the Mission. I trust he will 'Steal no more'."

—The *Daily Telegraph* describes a visit to Miss Macpherson's Refuge for Houseless London boys:

"Miss Macpherson rather objected to being made the subject of an article—first of all, for the very comprehensible reason that such publicity would draw down upon her a host of visitors; and, when I suggested that visitors probably meant funds, she added a second, and not quite so comprehensible an objection—that these funds themselves might alloy the element of Faith in which the work had been so far carried on. She had thoroughly imbibed the spirit of Muller, whose Home at Bristol is professedly the outcome of Faith and Prayer alone. However, on my promise to publish only such particulars —name, locality, &c.—as she might approve, this lady gave me the details of her truly wonderful work. The building in which I found her had been erected to serve as large warehouses, and here 110 of the most veritable Arabs were housed, fed, taught, and converted into Christians, when so convertible. Should they prove so impressionable, Miss Macpherson then contemplates their emigration to Canada. Many have already been sent out; and her idea is to extened her operations in this respect: not, be it observed, to cast hundreds of the scum of the East end of London upon Canada—a proceeding to which the Canadians would very naturally object —but to form a Home on that side to be fed from the Home on this, and so to remove from the old scenes of vice and temptation those who have been previously trained in the refuges here. She has it in contemplation to take a large hotel in Canada, and convert it into an institution of this kind; and I fancy it was the possibility that publicity might aid this larger scheme which eventually induced the good lady to let the world so far know what she is doing."

—*Scientific Opinion* thinks there is not a more useless accumulation of costly curiosities than that in the British Museum, in any city of Europe. It is proposed to open it at night.

—*Christian Work*: In regard to the progress of missions in China, the Rev. J. Knowlton, of Ningpo, writes:—"It is a most interesting and encouraging fact that the ratio of increase at these ports, and indeed throughout China, during four or five years past, has been much greater than during any previous period of missions in this land. For instance, at Fuchow, in 1864, the number of stations and out-stations was but 16; in 1868, there were 69—an increase of more than four-fold. In 1864 there were but 20 native preachers; in 1868, there were 107, and 1 other ordained—an increase in four years of more than five-fold. In 1864 there were but 197 communicants; in 1868 there were 925 communicants—an increase of nearly five-fold; but it is a noteworthy fact, that the staff of foreign missionaries has not, during the same period, been increased; there were 10 missionaries in 1864, and there are 10 still. At Amoy and Swatow there has been a similar though not so great increase. During the same period, from 1864 to 1868, the stations and out-stations throughout China have increased from 130 to 306; native preachers have increased from 170 to 365; ordained native preachers have increased from 12 to 19; communicants, from 2,607 to 5,743—more than doubled; foreign ordained missionaries from 95 to 129. The present number of communicants in China is over 6,000. The number of Missionary Societies operating in China is 24. The out-station labour of the mission in China is becoming a most interesting feature. The country around all the open ports is rapidly becoming dotted with out-stations. Especially is this the case at Swatow, Amoy, Fuchow and Ningpo. These out-stations, now about 300 in China, extend along the whole coast from Canton to Peking, over a space of country about 200 miles broad by about 600 long. It has been found that as a rule the village mission stations are more flourishing than the city ones."

"Great preparations are being made in the United States for the meeting of the Evangelical Alliance. It has been determined to invite all evangelical churches to take up collections in aid of the approaching meeting. The education question is exciting much attention just now in the United States. An attempt is being made in many of the States, chiefly by the Romanists, to eject the Bible from the State schools. The School Board of Cincinnati, by a vote of nearly two-thirds, decided some time since that the reading of the Bible and singing of hymns, with which the schools were ordinarily opened, should be suspended. An injunction was issued against the carrying out of this decision, and this injunction has been granted by the Superior Court of Cincinnati, two judges voting for it and one against it. It it understood that the Roman Catholics will immediatly take measures to demand a release from the school-rates, or at least a proportion of the School Fund for their separate schools. They have already secured this in New York."

An American Missionary among the Nestorians writes Feb. 8, 1870: "It is doubtless known to you that Pastor John, for many years connected with us in evangelical labour, becoming disaffected towards us, because we could not accede to his exorbitant demands and relieve him of his pecuniary embarrassments, left us and went abroad, ostensibly to collect money for his debts, as his paper of agreement with Dia Edgar, his travelling companion, deposited with one Dia Yoman, showed, wherein the proportion of each one's share of the spoils was stated. There was also another ostensible purpose in the expedition, viz., to find situations for a few young Nestorian lads, who wished to learn trades. The priest succeeded in finding favour in high quarters, and made his way to England, where, by his representations, he interested several of the high dignitaries of the Church of England. He returned home last fall, and made such a report of his visit and reception,

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and excited such expectation of the coming here of episcopal clergymen from England, and of large patronage for ecclesiastics, and civil protection for all classes, that many of the simple-hearted people have been quite carried away. This excitement has been unhappy in its influence upon our work. We had hoped ere long to get at least some of the evangelical churches upon a self-supporting basis. The hopes which Priest John has raised, namely, that the Church of England will bear all their burdens, have for the time put this work of self-support back. Many who are incredulous, yet stand with folded arms in the attitude of waiting to see what will turn up, before they take hold resolutely of the work we think the Lord requires of them.

"We are grieved at the course which this priest has taken this winter in his large village of Geogtapa, and the surrounding hamlets. He is very active in reviving old customs and errors, which were calculated to decieve and lead astray, which are unscriptural, and which he had long opposed, and which had fallen into disuse. His zeal in bringing in the vile and the profligate, the drunken and the profane, and urging them to partake of the solemn ordinance of the Lord's Supper, without any signs of repentance; his restoration in the Church of Geotapa of the old morning and evening service, full of errors, such as invocation to the saints, &c., in the ancient and dead languages, which hardly one understands; his denial of the faith he once preached, &c., are sad signs, and causes us much sorrow of heart."

"We have cheering news from the district of Batâu near the Tigris, and above Jezireh. Ma Yosceph, the young bishop, a graduate of our Male Seminary writes us that the place of prayer is full, and many are asking what they must do to be saved.

"They are poor in this world's goods, but in their poverty they contribute to the support of the gospel. They are supporting their schools, and purchase freely the publications of our press. Two recent graduates of our Female Seminary are doing a noble work for the women. They have a school of about fifty pupils. They wish us urgently to pray for them.

"We are encouraged in our labours in behalf of Mussulmans, by the fact that, while the penalty of death for one to confess Christ, yet many are inquiring, feeling after the truth. We have a preaching service every Sabbath in this city, in Turkish, which some are finding, and upon which they attend. We have a weekly prayer meeting in Turkish, which is held for the benefit of Mussulmans' One long inquiring has found his way to it, and a week ago his voice for the first time was heard in prayer to Christ his Saviour in public. Two years ago we sent colporteurs to Hamadan, Ispahan, &c. In Ispahan, a Mussulman bought the word of God, read, and believed, and this last fall, one of these same colporteurs, having accompanied Rev. Robert Bruce of the Church Missionary Society there, had the joy of seeing him baptized into the faith of the Lord Jesus, *the first case of the baptism of a Mohammedan in Persia for centuries.* Pray for us."

—*Church Missionary Record;* Niger Mission, Bonny: "Very interesting it is to trace the gradual weakening of idolatry before the silent yet powerful working of a faithfully preached Gospel, and the breaking down of barbarous national customs, as manifested in the destruction of the 'iguanas,' those sacred reptiles which roamed about as lords in Bonny; in the permission given by the chiefs to open a direct communication between the Mission station and the town by a road cut through a grove, which, from time immemorial, had been sacred to the gods. This grove was found to be full of human skulls and bones, and the bishop observes: 'How many twin-born infants have been thrown into these bushes no one can tell.' Our readers will be thankful to learn that this barbarous national custom of putting to death twin-born infants has been abolished.

Abolition of putting twins to death.

June 13—This day is remarkable as being that on which the most influential chiefs came to an agreement among themselves, and had it drawn up in a document, that they would never for the future maintain the inhuman practice of destroying or exposing to death their twin infants. Chief Manilla Pepple *alias* William Banigo, was the leading man in this noble transaction. This was a result of a sermon preached before them by the bishop, in the residence of the king, on the subject; which sermon made such an impression on their minds, as to influence them to this measure. Indeed the word of the Lord is quick and powerful.

Belief in Witchcraft, one of Africa's curses.

Sept. 17—After school I went out to our neighbouring village, Iwammah, to witness the heathen obsequies performed at the burial of a heathen man who died this morning. Found a great many persons at the house of mourning literally "making much ado." The Juju priests were within the house performing their functions, whilst the people were without drumming and dancing and making a noise. When the indoor ceremonies were ended, the corpse, wrapt in a mat, was delivered to about twelve athletic young men, who bore it on their shoulders, and led by the officiating priest, went round about the village for the purpose of discovering who it was that had poisoned the deceased.

It is a theory with them that no young person dies from natural causes: he must therefore die from either poison or accident. So they at once concluded that the deceased was poisoned, as it was evident he did not die from accident; and therefore, to discover the poisoner, they had recourse to a curious and rather ludicrous manner of proceeding. The leading priest, together with the young men who bore the corpse, pretending that an impulse emanated from the lifeless body by which they were being infallibly moved towards the supposed criminal, completely jaded themselves by making strenuous exertions to go backwards and forwards, to and fro, and, in fact, in every possible direction, trampling down and crushing under foot any one and every one who happened to stand in their way. They put on a frantic and maniac-like air, in order to terrify the duped multitude who stood around in an apparent state of excitement and confusion. After several such wild, violent and unmeaning movements, the leading priest directed his young men to the house of an old man who was himself a Juju priest; and here the scene assumed a most shocking and tragical aspect. The young men, following up the direction, rushed impetuously into that house, amid the boisterous yellings of the excited multitude, who believed, without the least scruple, that the discovery was most certainly and truly made. The fire of vengeance then broke out in all its fierceness. The multitude at once began, some to pull down the house of the unfortunate man, others to cudgel him, and the rest (consisting chiefly of women and children) to pour forth execrations against him. No time was allowed him to speak in his defence; and though he endeavoured to cry out at the top of his voice in his defence, yet his voice was utterly lost in the clamorous noise of the infuriated multitude. "*Die he must!*" "*Kill him, kill him!*" was the only general cry. No expostulations, entreaties, or threats could appease them. Mr. Carew and myself endeavoured to dissuade them from their murderous design, but in vain. Chief Banigo, who happened to come there at the time, used his influence to quell the disturbance, but no sooner had he left them than the violence broke out again. They sent a warrant of immediate death to the man, who, assured that a speedy execution certainly awaited him, sank into hopeless despair. Accordingly, hastening into his house, where a number of casks of gunpower had been magazined, he immediately set fire to one of those casks and blew himself up. The explosion was fatal only to himself. Providentially the other casks did not take fire or an extensive destruction might have been the awful result; nor were we ourselves likely to have escaped the general havoc. But blessed be God that He saved us from this imminent danger. Oh may the above incident stir our hearts to increased exertion in our Master's cause, and more fervent prayers for the poor perishing heathen!

Every death which occurs in a heathen African community is ascribed to witchcraft, and the priesthood set to work to discover the criminal who has been guilty of this odious act. No one can foresee where the accusation may fall. The whole community is in danger; and, if so disposed, the priest has the opportunity of indulging his malicious feelings by pointing out some one who has offended him. Hence suspicion and distrust prevail on every side. Each person is in dread of two evils, the fear of being practised upon himself, and the fear of being suspected of having exercised the malignant influence on others.

PASSENGERS ARRIVED.

Per *Behar*, 7th:

From Southampton—Colonel and Mrs. Smith, Colonel and Mrs Holmes, Colonel Hastings, Lieutenant A. F. Stewart, Lieutenant W. Erskine, Cornet Tyler, Dr. McConaghy, Assistant Surgeons Carswell and Barker, Mrs. Gandon and three children, Mrs. Dunk, Messrs. Caldecott, Heuneil, and Baker, Private Phillips, Major Rainey's native man—servant, and Mrs. Davis' ayah.

From Gibraltar.—Mr. Lobo Avila.

From Marseilles.—Captain Hewett, Assistant Surgeons Roe and Seaman, Messrs. Dent, Kennedy, J. Blackwell, and W. E. Sickemeyer.

From Suez.—Mr. Mackenzie.

From Aden.—Mrs. Johnston and infant.

PASSENGERS SAILED.

Per *Columbian*, 8th:

For Southampton.—Mrs. Marescaux and three children, Mr. Rickerby, Mr. T. Buckle, Mr. and Mrs Miles and four children, Mrs. Trescott and infant, Mrs. Jephson and three children, Dr. Seward, Mr. F. Jones, Mr. W. Stevens, Lieutenant Pitt, and Mr. C. J. Alford,

For Marseilles.—Mr. James Nasmyth, Major C. B. Lucie Smith, Captain, F. Mauler, Lieutenant J. C. Ross, Dr. and Mrs. Mahaffy, Lieutenant G. W. Wilcock, Mrs. Borradaile, Mr. A. M. Burns, Captain and Mrs. Mignon, Colonel Hodgson, Mr. G. G. Morris, Major and Mrs. L'Estrange and two children, Mr. W. Muntow, Mr. Campbell, Dr. Micklejohn, and Dr. B. Williamson.

For Suez.—Mr. H. C. Barston, Mr. C. W. Bell, Mr. Alan Cadell, Mr. Pilastri, Mr. R. Ardaseer, Mr. Jamsetjee Merwanjee, Mr. E. Turner, Dr. Cromarty, Captain Heyland, Captain Parkinson, and Mr. Harrison.

For Aden.—Captain Stevens, Sub-Conductor and Mrs. Kirkpatric Mr. Snow, and Mr. Hancock.

DOMESTIC OCCURRENCES.

DEATHS.

MACDONALD—May 6th, at Parell, Tank Road, Robert Thomas, the beloved child of Mr. and Mrs. George Macdonald, aged 1 year and 10 months.

WEST—May 6th, at Malabar Hill, Edith Belinda Maxwell, the infant daughter of Captain Edward W. West, Assistant Political Agent, Kolapoor and S. M. C., aged 1 year and 14 days.

BENNETT—May 7th, at Middle Colaba, Edward L. Bennett, Esq., aged 62 years 11 months and 26 days, deeply regretted.

FLINT—May 7th, at Callian, Mr. David Flint, Civil Engineer.

FARISH—April 11th, at Upper Hamilton Terrace, Rebecca., wife of J. Farish Esq., formerly Governor of Bombay, aged 73.

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